

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 3, Vol. XXVIII.

Saturday, January 20, 1886.

Price One Penny.

RELIGIOUS CHARACTERISTICS OF THE AGE.

BY ELDER JOHN V. HOOD.

(Continued from page 19.)

But, it may again be asked by the objector, by what means are we to decide the truth of Scripture, and how reconcile the discoveries of science with its statements, seeing that they appear to be diametrically opposed to each other? We say, appear, because in reality they cannot contradict each other. If we acknowledge the existence of a Supreme Power, guiding and controlling the material universe; if we believe that the changes of the seasons, the motions of the planets, and the tides of the ocean are the visible results of some well established law, and not merely fortuitous combinations of circumstances; and if, building our research upon some well-recognized data, we arrive at certain conclusions, conclusions which we afterwards find justified by ocular demonstration, then, is it right for men to close their eyes to these results, and say, we do not believe this, we will trust to the letter that is before us. This, admitting for a moment that men's belief in Scripture was based

upon moral conviction, would place that conviction or experience upon a higher footing than demonstration, which would be radically wrong. But, as we have shown that the faith of the majority is the result of certain teachings imparted to them before their mental or moral powers are in full operation, the argument will appear even less specious and more untenable. If the statements laid down in Holy Writ are the words of that Supreme Being, the historian recorded there his dealings with man, and the occurrences related there produced by his power and wisdom, will there be any discrepancy betwixt them and the visible creation which is also acknowledged to be the work of his hands? Assuredly not, if, as even those who hold to the verbal inspiration of that Book unwillingly acknowledge, its texts are viewed "with relation to the subject they really refer to, and the state, mentally and morally, of those to whom they were addressed." The great fault with the argument

Holy Writ seems to be the establishing of their theories upon certain isolated passages, without studying the context, or taking it as a key by which to explain the others. For example ; science teaches us that there is no such thing in the universe as annihilation, that the elements are eternal, and that things which to us appear to pass away and be seen no more, only resolve themselves into the separate parts of their own substances, and come forth in some new material shape of life and beauty. Now, in apparent contradiction to this, we have the testimony of Scripture that the elements shall dissolve and melt with fervent heat, and the heavens be wrapped up as a scroll, no place being found for them. Here then, says one, the matter rests and admits of no further dispute. The scientific observer claims truth for his assertion, so does the religious votary, each retaining his own ground and fancying himself correct. But, begin to search a little farther, and we find that the moral evidence of the theologian, and the demonstration of the philosopher, tend to the same result. We are further informed in the same Scripture, that there shall be a new heaven and a new earth wherein dwelleth righteousness, that the whole creation groaneth and travaileth in pain to be delivered from the bondage of corruption, and we begin to understand that from the apparent wreck of matter will come forth a new and glorified world, as free from material dross as it was in the morning of creation, when its Maker pronounced it to be "very good." And so with many other things relating to the material creation which we have not space to enlarge upon. The Bible, we are sometimes told, contains all truth ; but, if so, we must reject the discoveries of Galileo, Kepler, Copernicus and many others. But, says the objector, the discoveries of these men were not made when the Bible was written. Still, the laws they brought to light, the theories they advanced, governed the heavenly worlds then. It was as much a truth in the days of Moses or David that the earth moved, as it was when Galileo whispered it before the Inquisition, although Moses and David are silent on the subject.

Let us understand that the inspiration of the Almighty directs the mind or the memory in the selection of thoughts previously known, and will only give new thoughts when required ; and that while the writers of Scripture were guided by God in the work they undertook, free mental action on their part was guaranteed and granted unto them, so that the human and the divine elements harmonized together. We might begin to shew the undesirability of the world, any more than the mind of man, arriving at perfection *per saltum*, or by a single bound, but enough has been said to give us a faint idea of the manner in which we ought to treat that ancient Record so much prized and yet so much abused. If telegraphs and locomotives and spinning jennies were not in operation in the times of the Pharaohs, and their din did not sound amongst the tents of the Israelites, we must recollect that the world had a long course of training and experience to pass through before it could be fitted for these great and mighty developments of the latent forces that pervade the universe. Let us not bow down and reverence the Bible as the only storehouse of truth, to the exclusion of the grand work that is moving on around us ; nor sit in the dim shadow of the past, invoking the dead of bygone ages, and forget the living present, and the minds that shall yet make the world what it ought to be. The Bible is the record of an age blurred and blotted like the present with the imperfections of humanity, and yet oft radiant with examples of that moral heroism and spiritual and mental energy, which this degenerate age still admires, although it so seldom practices. Let us reverence it for this, as the history of the dealings of God with his people, as the record of prophecies beaming with the glow that was to rise upon earth when the reign of peace and righteousness was ushered in ; but, let us not build "all our hopes for eternity, our nearest and dearest consolations," upon the mere letter it contains. Let us remember, if we keep the laws of heaven and hearken to the living oracles of God, those hopes are sure, though that Book should be blotted out of existence to-morrow ;

neither let us be afraid that the discoveries of science will militate against one truth contained in it that is necessary for our salvation, but rather, by our actions strive to bring together science and religion as handmaids to lead men higher, even "from nature up to nature's God." Then, when the world is regenerated; when science, under the guidance and direction of the eternal Priesthood, pierces with her keen eye the heavens and the earth, disclosing new laws, evolving new evidences of power and divinity,

religion too, redeemed from infamy, will unite with her, and rising to the height of her celestial powers, reveal to man the design of his creation, and unfold to him the purposes of the Great Eternal. All then will be plain, we shall become changed by the Spirit of the Lord, seeing eye to eye and face to face, and realize that

"All nature is but art, unknown to thee;
All chance, direction which thou can'st not see;
All discord, harmony not understood;
All partial evil, universal good."

(To be continued.)

MEDDLING.

(From the Deseret News.)

Fault finding is so easy, so much like sliding down hill, while doing better is so much like drawing up the sled, that it is not very marvellous there are so many who delight in pointing the way, while there are comparatively so few who travel the better path. Evil is also so brazen-faced, meddlesome, lying and persistent, that good, becoming wearied with constant unjust censoriousness, and with stemming a stream so violent and turbid, is at times tempted to stand aside and let the wicked do wickedly, and all manner of corruptions and abominations have free course, so they but keep hands off.

So neutral a position, however, is wisely not permitted in the grand economy designed for governing human actions, for error and evil are to be withstood and overcome until they have no place on this earth, which requires teaching and practice as well as example by truth and goodness, else the plan of the Evil One to "wear out the Saints" that he cannot otherwise seduce and corrupt, will prove too often successful.

Meddling with another's business affairs, assuming, owl-like, all wisdom and calling all others fools, is, doubtless, a very complacent mode for self-

constituted censors, through buying whom at your estimate of their worth, and selling them at their own large fortunes could be made; but that makes their meddling none the less disagreeable and disgusting. Still it could be endured with that patient contempt which is all it deserves, so long as it stops short of violence, did it not so often and so unwarrantably infringe upon the rights of conscience.

In our country, and such should be the case everywhere, each person has the fullest liberty, short of transcending other's rights, to pursue happiness and acquire property in the manner which best suits him, and this we are decidedly pleased with. Now the same Constitution guarantees as broad privileges in matters of religious faith and worship, and most certainly, in this the most important portion of every one's conduct, and which is a matter exclusively between man and his Maker, should all persons cheerfully accord the fullest Constitutional rights and privileges, and cease meddling with that which, by every just construction, in no wise concerns them, and turn their efforts to doing and helping others to do all the good they can, which is really what we are placed on this earth to do.

In all waters there are some fish which have to swim against the stream; and in every community persons are to be found who delight in being opposed to every body else.

OUR PROSPERITY—WHO HAVE WE TO THANK FOR IT?

(From the *Deseret News*.)

The great bulk of the people who have settled and inhabit this Territory, did not come here to hunt gold and silver, nor for the purpose of amassing wealth. This we wish clearly understood and borne in mind. They came here to serve God, because the prejudices and evil passions of wicked men sought to rob them of that inalienable right elsewhere. That God has blessed them with an abundance, and is blessing them with a continued increase. What they did not come here expressly to seek they have obtained; what they came here to obtain they now also enjoy. There are a few, however, who came here with a different motive; they came to worship a god of another kind—a yellow deity, that occasionally appears under another guise, and is worshipped in the form of a "greenback." Earnest devotees they are, not confining their devotions to any fragment of the week, but duly paying them during six days, and planning on the seventh how they may be more devout worshippers in the future.

From these mountain valleys, with unparalleled energy and industry, all the wealth that is in this Territory has been wrested. It was not brought here. The people obtained it neither as a gift nor as a loan. All the money that has been circulated through the Territory has been bought and paid for by the produce of the earth, the fruits of the people's industry, under the blessing of God. All the merchandise that has been brought here and become the property of the people has been paid for, at a high rate, in the same manner. These are facts that cannot be controverted. We have had no aid nor assistance extended to us. What we have we have dug from the earth, hewn from the mountains, and gained by the most unwearied industry and toil.

Yet, in the face of all this, there are some who have the unblushing assurance to tell us that our prosperity dates from their advent, and that these

same worshippers of gold brought all the blessings we enjoy to our homes. Because such statements are rarely noticed, the impudent assertions become stronger, and it would not surprise us if some day we were to be told that these philanthropic souls had, at the risk of "life, liberty and happiness," come out here, and in a frightful wilderness had built up this city and surrounding settlements, and when the houses were all put up, the orchards planted and bearing, the rooms carpeted, and the comforts which abound were ready to be enjoyed, they had brought us here in stage coaches luxuriously lined with heavy buffalo robes to protect us from cold and bruises. To say all this would only be a fitting appendix to what has been said. Figuratively speaking, many of them seem like helping themselves with one hand in our pockets, and stroking our faces with the other, while they say, "Silly people, don't you see how we are filling your pockets and making you rich."

How kind, good and philanthropic they are, to come here in the midst of the "horrible Mormons," with no other desire than to make us rich! Their own financial success is always an after consideration. True, they would not buy our grain when it was high-priced, but then they only had an eye to our welfare. They would purchase it now that it is cheap, but that is only to relieve us of the trouble of taking care of our super-abundance. They are naturally anxious to supply us with merchandize, not because they care anything for our grain or money! Oh no! but simply to serve and oblige us. Should we not be grateful? Yet, somehow, in this matter ingratitude sits lightly upon us.

These remarks do not apply to all who are here seeking wealth, but only to that portion who would fain make us believe that we owe our prosperity to them; some of whom, too, are uneasy because they cannot obtain another kind of gratification still more

transient, but none the less sought after.

Let the worshippers of gain keep to their vocation, if they so desire to do, and let those who seek to serve God continue in righteousness. We have no fears that the Saints will not become rich. They who love truth, practice virtue and work righteous-

ness, will become wealthy as fast as the Lord sees they are able to wisely use such blessings; while they who seek wealth, simply that they may possess it and have the power to gratify their evil desires, shall perish with the god they have bowed down before and adored.

X

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(Continued from page 25.)

Col. Galindo is the only man in that country who has given any attention at all to the subject of antiquities, or who has ever presented Copan to the consideration of Europe and our own country. Not being an artist, his account is necessarily unsatisfactory and imperfect, but it is not exaggerated. Indeed, it falls short of the marvellous account given by Fuentes 135 years before, and makes no mention of the movable stone hammock, with the sitting figures, which were our great inducement to visit the ruins. No plans or drawings have ever been published, nor anything that can give even an idea of that valley of romance and wonder, where, as has been remarked, *the genii who attended on King Solomon seem to have been the artists.*

It lies in the district of country now known as the State of Honduras, one of the most fertile valleys in Central America, and to this day famed for the superiority of its tobacco. Mr. Catherwood made several attempts to determine the longitude, but the artificial horizon which we took with us expressly for such purposes, had become deranged, and, like the barometer, was useless. The ruins are on the left bank of the Copan, as you ascend, which river empties into the Motagua, and so passes into the Bay of Honduras near Omoa, distant perhaps 200 miles from the sea. The Copan river is not navigable, even for canoes, except for a short time in the rainy season. Falls interrupt its course before it empties into the Mota-

gua. Cortez, in his terrible journey from Mexico to Honduras, of the hardships of which even now, when the country is comparatively open and free from masses of enemies, it is difficult to form a conception, must have passed within two days' march of this city.

The extent along the river, as ascertained by monuments still found, is more than two miles. There is one monument on the opposite side of the river, at the distance of a mile, on the top of a mountain 2,000 feet high. Whether the city ever crossed the river, and extended to that monument, it is impossible to say. I believe not. At the rear is an unexplored forest, in which there may be ruins. There are no remains of palaces or private buildings, and the principal part is that which stands on the bank of the river, and may, perhaps, with propriety be called the Temple.

This temple is an oblong enclosure. The front or river wall extends in a right line north and south 624 feet, and is from sixty to ninety feet in height. It is made of cut stones, from three to six feet in length, and a foot and a half in breadth. In many places the stones have been thrown down by bushes growing out of the crevices, and in one place there is a small opening, from which the ruins are sometimes called by the Indians *Las Ventanas*, or the windows. The other three sides consist of ranges of steep and pyramidal structures, rising from 30 to 140 feet in height on the

slope. The whole line of survey is 2,866 feet, which, though gigantic and extraordinary for a ruined structure of the aborigines, that the reader's imagination may not mislead him, I consider it necessary to say, is not so large as the base of the great Pyramid of Ghizeh.

To begin on the right: Near the south-west corner of the river wall and the south wall is a recess, which was probably once occupied by a colossal monument fronting the water, no part of which is now visible; it may have fallen and been broken, and the fragments buried or washed away by the floods of the rainy season. Beyond are the remains of two small pyramidal structures, to the largest of which is attached a wall running along the right bank of the river: this appears to have been one of the principal walls of the city; and between the two pyramids there seems to have been a gateway or principal entrance from the water.

The south wall runs at right angles to the river, beginning with a range of steps about thirty feet high, and each step about eighteen inches square. At the south-east corner is a massive pyramidal structure, 120 feet high on the slope. On the right are other remains of terraces and pyramidal buildings; and here also was probably a gateway, by a passage about twenty feet wide, into a quadrangular area 250 feet square, two sides of which are massive pyramids, 120 feet high on the slope.

At the foot of these structures, and in different parts of the quadrangular area, are numerous remains of sculpture. At the point E marked in the plan,* is a colossal monument, richly sculptured, fallen and ruined. Behind it fragments of sculpture, thrown from their places by trees, are strewed and lying loose on the side of the pyramid, from the base to the top; and among them our attention was forcibly arrested by rows of death's heads of gigantic proportions, still standing in their places about half way up the side of the pyramid: the effect was extraordinary.

* The plans refer to the engravings in the original work.

At the time of our visit, we had no doubt that these were death's heads; but it has been suggested that the drawing is more like the skull of a monkey than that of a man. And, in connexion with this remark, I add what attracted our attention, though not so forcibly at the time. Among the fragments on this side were the remains of a colossal ape or baboon, strongly resembling in outline and appearance one of the four monstrous animals which once stood in front attached to the base of the obelisk of Luxor in Paris,* and which, under the name of Cynocephali, were worshipped at Thebes. This fragment was about six feet high. The head was wanting; the trunk lay on the side of the pyramid, and we rolled it down several steps, when it fell among a mass of stones, from which we could not disengage it. We had no such idea at the time, but it is not absurd to suppose the sculptured skulls to be intended for the heads of monkeys, and that these animals were worshipped as deities by the people who built Copan.

Among the fragments lying on the ground near this place, is a remarkable portrait. It is probably the portrait of some king, chieftain or sage. The mouth is injured, and part of the ornament over the wreath that crowns the head. The expression is noble and severe, and the whole character shows a close imitation of nature.

At another point stands one of the columns or "idols" which give the peculiar character to the ruins of Copan, to the front of which I particularly request the attention of the reader. It stands with its face to the east, about six feet from the base of the pyramidal wall. It is thirteen feet in height, four feet in front, and three deep, sculptured on all four of its sides from the base to the top, and one of the richest and most elaborate specimens in the whole extent of the ruins. Originally it was painted, the marks of red color being still distinctly visible. Before it, at a distance of about eight feet, is a large block of sculptured stone, which the Indians

* As it stands in Paris, these figures are wanting to make it complete as it stood at Thebes, the obelisk alone having been removed.

call an altar. The subject in the front is a full-length figure, the face wanting beard, and of a feminine cast, though the dress seems that of a man. On the two sides are rows of hieroglyphics, which probably recite the history of this mysterious personage.

Following the wall is another monument or idol of the same size, and in many respects similar. The character of this image, as it stands at the foot of the pyramidal wall, with masses of fallen stone resting against its base, is grand, and it would be difficult to exceed the richness of the ornament and sharpness of the sculpture. This, too, was painted, and the red color is still distinctly visible.

The whole quadrangle is overgrown with trees, and interspersed with fragments of fine sculpture, particularly on the east side; and at the north-east corner is a narrow passage, which was probably a third gateway.

On the right is a confused range of terraces, running off into the forest, ornamented with death's heads, some of which are still in position, and others lying about as they have fallen or been thrown down. Turning northward, the range on the left hand continues a high, massive pyramidal structure, with trees growing out of it to the very top. At a short distance is a detached pyramid, tolerably perfect, about fifty feet square and thirty feet high. The range continues for a distance of about 400 feet, decreasing somewhat in height, and along this there are but few remains of sculpture.

The range of structures turns at right angles to the left, and runs to the river, joining the other extremity of the wall at which we began our survey. The bank was elevated about thirty feet above the river, and had been protected by a wall of stone, most of which has fallen down.

The plan was complicated, and, the whole ground being overgrown with trees, difficult to make out. There was no entire pyramid, but, at most, two or three pyramidal sides, and these joined on to terraces or other structures of the same kind. Beyond the wall of enclosure were walls, terraces, and pyramidal elevations, running off into the forest, which sometimes confused us. Probably the

whole was not erected at the same time, but additions were made and statues erected by different kings, or, perhaps, in commemoration of important events in the history of the city. Along the whole line were ranges of steps with pyramidal elevations, probably crowned on the top with buildings or altars now ruined. All these steps and the pyramidal sides were painted, and the reader may imagine the effect when the whole country was clear of forest, and priest and people were ascending from the outside to terraces, and thence to the holy places within to pay their adoration in the temple.

Within this enclosure are two rectangular courtyards, having ranges of steps ascending to terraces. The area of each is about forty feet above the river. Of the larger and most distant from the river the steps have all fallen, and constitute mere mounds. On one side, at the foot of the pyramidal wall, is a monument or "idol" about the same height with the others, but differing in shape, being larger at the top than below. Its appearance and character are tasteful and pleasing, but the sculpture is in much lower relief; the expression of the hands is good, though somewhat formal. The back and sides are covered with hieroglyphics.

Near this is a remarkable altar, which perhaps presents as curious a subject of speculation as any monument in Copan. The altars, like the idols, are all monolithic, or of a single block of stone. In general they are not so richly ornamented, and are more faded and worn, or covered with moss; some were completely buried, and of others it was difficult to make out more than the form. All differed in fashion, and doubtless had some distinct and peculiar reference to the idols before which they stood. This stands on four globes cut out of the same stone; the sculpture is in bas-relief, and it is the only specimen of that kind of sculpture found at Copan, all the rest being in bold alto-relievo. It is six feet square and four feet high, and the top is divided into thirty-six tablets of hieroglyphics, which beyond doubt record some event in the history of the mysterious people who once in-

habited the city. The lines are still distinctly visible. Each side represents four individuals. On the west side are the two principal personages, chiefs or warriors, with their faces opposite each other, and apparently engaged in argument or negotiation. The others are divided into two equal parties, and seem to be following their leaders. Each of the two principal figures is seated cross-legged, in the Oriental fashion, on a hieroglyphic which probably designates his name and office, or character; and on three of which the serpent forms part. Between the two principal personages is a remarkable cartouche, containing two hieroglyphics, well preserved, which reminded us strongly of the Egyptian method of giving the names of the kings or heroes in whose honor

monuments were erected. The head-dresses are remarkable for their curious and complicated form: the figures have all breastplates, and one of the two principal characters holds in his hand an instrument, which may, perhaps, be considered a sceptre; each of the others holds an object which can be only a subject for speculation and conjecture. It may be a weapon of war; and, if so, it is the only thing of the kind found represented at Copan. In other countries, battle-scenes, warriors, and weapons of war are among the most prominent subjects of sculpture; and from the entire absence of them here, there is reason to believe that the people were not warlike, but peaceable, and easily subdued.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 20, 1866.

"THE time is not far distant when the cry will be heard, 'the place is too strait for me: give place to me that I may dwell,' and Zion will lengthen her cords and strengthen her stakes, and break forth on the right hand and on the left." The above words quoted from President Young's letter, published in No. 29 of the last volume of the STAR, may not have been thought of by many of the Saints, but they have been ringing in our ears almost to the exclusion of every other subject, and we desire to call the attention of the people to a prophecy inseparably connected with the words quoted, contained in the Book of Doctrine and Covenants, page 277, and which reads as follows:—"Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions; yet I will own them, and they shall be mine in that day when I shall come to make up my jewels. Therefore, they must

needs be chastened and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny that, can not be sanctified."

This makes plain why the Lord has suffered his Saints to be persecuted. We can receive no great blessings in the eternal world, unless we prove worthy of them here; and should no opportunity occur for proving our integrity to God, then would we be shut out from the Almighty, and excluded from mingling with his chosen people, simply through circumstances; hence, in this case, our agency would be lost. It may be asked, what will become of those who have died without the Gospel; for, according to this reasoning, their agency has been taken from them? Our answer is, that we only refer to those who have lived and do live when the Gospel has been on the earth. But we will quote another part of the prophecy already referred to,—“Therefore, let your hearts be comforted concerning Zion; for all flesh is in my hands; be still and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered; they that remain and are pure in heart, shall return and come to their inheritances, they and their children, with songs of everlasting joy to build up the waste places of Zion; and all these things that the prophets might be fulfilled. And, behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my Saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.”

—How many have lived who would not be still and know that God was sufficient for all their wants! How many fainted on the way when leaving the land on which the finger of God had marked out a site for the City of the New Jerusalem! They were wholly unable to see the time when it would be possible for the Saints to return and face the spirit of persecution which raged so fiercely in that land thirty years since. Still, there are the words of God, “they that remain and are pure in heart, shall return and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion; and all these things that the prophets might be fulfilled.” Read the writings of those Prophets, and see what they have predicted concerning the Zion of the last days. “In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” “And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”

For God to have a chosen people, was it not necessary that they should be tried? Could they have remained in Jackson county and fulfilled these prophecies? No, they could not; but how manifest is the fulfilment of Scripture. God has declared that no other place shall be appointed for the gathering of his Saints than that which he has chosen; but, he also says,—“I have other places, when the day cometh when there is found no more room.” We can therefore, easily perceive, that he has set apart two places; first, a place for his people to gather to, and second, a place where they can return to and build the waste places of Zion.

The Saints may rest assured that all things spoken of by the mouths of the Prophets shall be fulfilled, and that, though heaven and earth should pass away, not one jot or tittle of the word of the Lord fail.

Many of the brethren have spoken to us in relation to the expediency of using the Tithing for the purpose of extricating themselves from debt, when the Mission Fund was insufficient to meet the current expenses. All funds paid in as Tithing should be forwarded to this Office, and if the Conference cannot meet their liabilities, and other means must be used to assist in defraying their expenses, the brethren can apply to the Liverpool Presidency for such funds, so that the Conferences can be duly charged.

RELEASES.

Elder Isaac Bullock is released from the Presidency of the London District, to return home.

Elder David P. Kimball is released from the Presidency of the Birmingham District, to return home.

Elder Charles W. Stayner is released from the Presidency of the Southampton District, to return home.

Elder Justin C. Wixom is released from the Presidency of the Cheltenham District, to return home.

Elder Collins M. Gillet is released from the Presidency of the Sheffield District, to return home.

Elder William W. Raymond is released from the Presidency of the Norwich District, to return home.

Elder William D. Williams is released from the Presidency of the Welsh District, to return home.

Elder Charles S. Kimball is released from the Presidency of the Cheltenham Conference, to return home.

Elder William S. Phillips is released from the Presidency of the Glamorgan Conference, to return home.

Elder Seth A. Pymm is released from the Presidency of the Herefordshire Conference, to return home.

Elder Stephen W. Alley is released from the Presidency of the Sheffield Conference, to return home.

Elder Joshua K. Whitney is released from the Presidency of the Dundee Conference, to return home.

Elder Jonas N. Beck is released from the Presidency of the Reading Conference, to return home.

Elder Robert Watson, jun., is released from the Presidency of the Lincolnshire Conference, to return home.

Dalton

RELEASES.

Elder John L. Dolten is released from the Presidency of the Norwich Conference, to return home.

Elder Junius S. Fullmer is released from the Presidency of the Hull Conference, to return home.

Elder Elanathan Eldredge, jun., is released from the Presidency of the Worcestershire Conference, to return home.

Elder Wilford Woodruff, jun., is released from the Presidency of the Leicestershire Conference, to return home.

Elder Harry Luff is released from the Presidency of the Nottingham Conference, to return home.

Elder Ensign I. Stocking is released from the Presidency of the Kent Conference, to return home.

Elder Oscar F. Lyons is released from the Presidency of the Land's-End Conference, to return home.

Elder Heber J. Richards is released from laboring in the Kent Conference, to return home.

Elder Samuel H. Hill is released from laboring in the Birmingham Conference, to return home.

Elder Benjamin J. Stringam is released from laboring in the Sheffield Conference, to return home.

Elder James A. Cunningham is released from laboring in the Glasgow Conference, to return home.

Elder Oswald Knight is released from laboring in the Herefordshire Conference, to return home.

Elder William Wheeler is released from laboring in the Worcestershire Conference, to return home.

Elder Evan A. Richards is released from laboring in the Welsh District, to return home.

Elder William T. Jones is released from laboring in the Welsh District, to return home.

Elder George M. Brown is released from laboring in the Scandinavian Mission, to return home.

Elder John Sharp, jun., is released from laboring in the Scandinavian Mission, to return home.

Elder Joseph H. Felt is released from laboring in the Scandinavian Mission, to return home.

Elder Samuel L. Sprague is released from laboring in the Scandinavian Mission, to return home.

Elder William W. Riter is released from laboring in the Liverpool Office, to return home.

Elder John Nicholson is released from the Presidency of the Birmingham Conference, to emigrate.

Elder John Rider is released from the Presidency of the Glasgow Conference, to emigrate.

Elder Septimus W. Sears is released from the Presidency of the Liverpool Conference, to emigrate.

Elder William C. Gregg is released from the Presidency of the Staffordshire Conference, to emigrate.

Elder Edward Roberts is released from the Presidency of the Carnarvonshire Conference, to emigrate.

Elder William Lewis is released from the Presidency of the Monmouthshire Conference, to emigrate.

Elder George Gibbs is released from the Presidency of the Pembrokeshire Conference, to emigrate.

Elder John Evans is released from the Presidency of the Carmarthenshire Conference, to emigrate.

Elder Thomas S. Friday is released from laboring in the Manchester Conference, to emigrate.

Elder Henry Amott is released from laboring in the Glasgow Conference, to emigrate.

Elder John Bird is released from laboring in the Staffordshire Conference, to emigrate.

Elder John Smith is released from laboring in the Edinburgh Conference, to propose to emigrate.

BRIGHAM YOUNG, JUN.

} President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.

ABSTRACT OF CORRESPONDENCE.



AMERICA.—By the kindness of Elder John Donnellon, we have been favored with the perusal of a letter written to him by Gen. Chauncey W. West of Ogden City, dated 21st November, 1865, from which we make the following extract:—"I need not tell you that it did my heart good to know that you are gaining an experience, and learning lessons of wisdom which, if you will treasure them up, will be of more real value to you than the most precious jewels of earth. The man who sees his own errors and succeeds in overcoming them, is so far a true hero. I pray God our heavenly Father to bless you, and to help you in all your endeavors to attain to so glorious an end. Ogden City is improving and is being built up very fast. When you return home, this place will look vastly different to you than what it did when you left it. One year ago last spring, if you remember, I bought the corner lot in which Jonathan's Store formerly stood, and for which I paid \$3,000. I sold a portion of that lot to brothers Jennings and W. G. Child, who have each built a fine large store, the former of adobies, the latter of rocks, and are both full of goods. My old blacksmith's shop and J. W. Browning's hall have been converted into stores and are filled with goods. Thomas Mason and Richard Hill are each building a store, both of which are nearly finished. J. Horrocks and Foy have also built a store, and are now carrying on the mercantile business. Nathaniel Leavitt has opened a store in one of his rooms. W. H. White has built a fine large drug store, the front of which is plastered and laid off in imitation of red brick. I contracted with Messrs. Ransohoff & Co., merchants, of Great Salt Lake City, who have built a neat addition to the front of the house of widow Clark, for mercantile purposes. It cost some two thousand dollars. It extends to the line of the street, and adds materially to the value of that property. The company are to have the use of it for eighteen months for building it. I have also just commenced, in connection with brother Joseph A. Young, the President's eldest son, building an extensive grist mill, on Mill Creek, north of Ogden, near to Nemy's carding machine. The building is to be of rock, and to carry four run of French Burr or rock. It will cost some \$40,000. We have begun, under the direction of President Young, locating a Telegraph Line through the Territory. It will extend from St. George in the south, to St. Charles in the north. The poles are to be set this Fall, and the wires, &c., to be stretched about the 1st of August next. We commenced to set the poles through here this week. You will begin to perceive that Ogden is becoming a city of merchants and mercantile establishments, and that she is fast approximating to that position so long predicted of her—namely, to become the second city in importance in Deseret. When you return, you may expect to see the Telegraph in full operation throughout the Territory, in the hands of, and under the direction of the Priesthood of God. Our enemies are still on our track, and are laboring industriously to bring evil and trouble upon us. I have just been credibly informed by a gentleman from Great Salt Lake City, that it is the intention of the military authorities below to send two companies of United States troops to be located in Ogden. This

move is certain to be opposed by the citizens. Our enemies will be foiled, and will find that the wisdom of God, through his servants, circumscribes the wisdom and the cunning of the Devil. Our own military movements have been very brisk among us, and drills have been frequent during the past summer, in which there has been great improvement. All the commissioned officers, down to the captains and adjutants, are uniforming, and in the brigade there are already 100 mounted men uniformed. Colonel Pace, of Utah, has published a book of 100 pages, containing a system of military tactics selected from the best authors, and well adapted to the use of the Nauvoo Legion. On Saturday last, Colonel Gamble drilled the 5th regiment, and put them through some of the new evolutions. He said they went through them very creditably, considering it was their first attempt. I am in but indifferent health at the present time, having a severe cold which affects my lungs, and also renders my voice very hoarse. All here are most happy to hear of your welfare, and of your progress in your labors of love among the people. Brother F. A. Hammond has returned from the Sandwich Islands, and will remain here through the winter. He is now living at Hunt's Fort, in Ogden valley, and is presiding over that precinct. He is in good health. The cavalry company here have been re-organized. Brothers Green Taylor is captain, G. Belknap, adjutant, and the whole brigade is getting into good working order. X

✱

CORRESPONDENCE.

—o—

AMERICA.

[We take much pleasure in publishing the following letter, written by President Heber C. Kimball to his sons now on missions in England.—Ed.]

Great Salt Lake City, }
Nov. 10, 1865. }

My dear sons David, Charles and Brigham,—The letters which I have received from you, and the reports which I have heard of your movements and labors, have given me great satisfaction and pleasure. I have had much joy, my sons, in knowing that you are laboring faithfully in the vineyard of our Father and our God, and that you are in a position to learn for yourselves that which you did not fully realize while you were at home. You now have to seek unto God for the knowledge and understanding of the things of God which will enable you to teach others the way of life and salvation, and to give you testimonies that you can receive from God alone. From the time of your birth up to the time you left home, you had no special occasion to exercise your

callings, or to seek earnestly and constantly for the power thereof. You are now gaining an experience that will be invaluable to you in years to come, if you properly appreciate and put it to a right use, and you will be able to understand your father and his brethren, who are your predecessors in the Gospel, and their feelings, to an extent that you never could have done unless you had passed through the same circumstances they have. It is to gain experience that we are sent here to this earth; it is to gain experience that you are sent on your present missions; and if you do right, you yourselves will be more benefited by your own labors, than any person or class of persons will be. Theory will not suffice; if it did, we would have had no need to come down into this world of suffering and trial, and endure afflictions, for we could have learned everything by theory without coming here; if theory would answer, then you could have learned everything that you are now learning, and have had knowledge from what I

have told you, for I have told you repeatedly what I have experienced in my labors in the ministry among the nations. But though you may have believed what I told you, you did not understand or realize what my feelings, &c., were; you needed personal experience in the same circumstances to teach you this, and this you are learning now, and I hope and pray that you will profit by it, and grow up to be mighty and reliable men of God, full of faith and good works, an honor to your father's house, and a joy to all who may know you; that your wives and children and all your connections may be able to say, in contemplating your course, with rightful pride and thanksgiving, I am thankful that I have such a man for my husband, or for my father, my brother, my son, &c., as the case may be.

My heart and the heart of your mother yearn for your welfare and success in the kingdom of God. Our prayers constantly ascend to His throne in your behalf, that you may be preserved from every evil, and that you may return home in purity, health and peace, to enjoy the blessings of home in the Zion of our God. And if we, your earthly parents, will experience unutterable joy in hearing of and beholding your faithfulness, what will be the joy of your Father in heaven—of whose joy we have scarcely the slightest conception from anything we experience here—if you are faithful to the end, and finish your earthly course with honor? Think of these things, my dear sons, and take them to heart, and try and profit by the instructions and counsels of a parent who loves you, and whose chief desire respecting his children is, that they may pursue the path of righteousness while in this state of mortality, and in the end be exalted in the presence of God and the Lamb.

It is now upwards of twenty-eight years since I first landed on the shores of England, a stranger in a strange land, without any person to take me by the hand and extend unto me a brother's or friend's welcome. That was a day of great trial for the Church. I was called a fool, and was cursed for what they termed my folly in attempting to go on such a mission.

Men who ought to have encouraged and blessed me; men who had been called to be Apostles as I had been, but who had lost the spirit of their calling and denied the faith in their hearts, and were opposing the Prophet Joseph. When I left Kirtland to fill that mission, there were but very few among the Elders who had the faith and the courage to declare the truth or testify that brother Joseph Smith was a Prophet. A great majority of the Elders and the people of the Church had apostatized, or were of doubtful hearts, and looked upon my and the brethren's going on a foreign mission as an act of folly. But I knew that God had established his Church, and had placed his servant Joseph to be a Prophet to, and preside over that Church; that I also had been called to a high and holy calling, and that it was my duty to magnify it according to the direction and counsel of him who presided over me. In this spirit and with this faith I went to a foreign land, of which I knew but little or nothing. I was not learned, and had no power of my own by which I could fill that mission. I started with my brethren, without purse or scrip, to cross the ocean, to lift for the first time in this generation the standard of the Gospel to the people of a foreign land. I frequently contrast the difference between the circumstances which surrounded us at that time, and the circumstances in which the Elders are placed who go abroad now, and I wish our Elders could appreciate the difficulties that their fathers had to contend with in establishing the Gospel in the beginning, and the blessings which they themselves now enjoy through the diligence and faithfulness of their fathers.

Notwithstanding the difficulties that we had to contend with, I was greatly blessed in my labors in that land, and was the instrument in the hands of God of bringing many hundreds to the knowledge of the truth; and though a simple, unlearned man in my manner of speech, thousands hung upon my words as though I had been an angel sent unto them from heaven. Yet these things were not accomplished without much labor and travail of

soul. It was in the midst of much weakness, and with many tears and constant supplication unto the Lord, that the words of life were sown in the hearts of the people on that mission. We travelled in the midst of many privations, without the means of riding in stages from place to place, (for railroads were not in existence then) poor and despised, yet possessing inexhaustible and eternal riches which were of greater worth than the wealth of a thousand worlds like this. The foundation which was then laid was broad and has proved lasting. Thousands of honest souls—men and women who will attain unto the fulness of the glory of our God—have been and are still being gathered out from that land. How small and weak and contemptible in the eyes of the world was the beginning, and yet how mighty the fruits and results which have followed. Truly do the Prophets speak in the Book of Mormon, that with small means and from small beginnings doth the Lord our God bring to pass his great and mighty and marvellous purposes.

How grateful I am that you are where you are, and how it comforts my heart to hear from you; that you know that God lives, and that his Work is true, and that you know this for yourselves, this is a great pleasure to your father. There are a great many things I might write about, but space will not permit.

Give my love to all the brethren, and accept the same to yourselves, in which brother George Q. Cannon joins. Brothers Brigham and Wells and their families are well.

My prayer to God is that this letter may come safe to you. My kind respects to all the missionaries and to

all the Saints. Your affectionate father,
HEBER C. KIMBALL.



New York, Dec. 25, 1865.

President B. Young, jun.

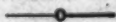
Dear Brother,—We have arrived here safe, and I believe are all as well or better in health now, than when we left Liverpool. We arrived on the 23rd inst., about six o'clock p.m., having been favored with excellent weather with the exception of one day, the 22nd. We had to contend with a strong head wind all day and part of the night, making but very little progress. We were detained at Movill twelve hours waiting for the mail, after which all went on well until our arrival at Portland. The principal drawback to our comfort on board was the presence of some of the fruits of the present state of civilization, such as the Yankees and Dutch fighting and conducting themselves in a grossly immoral manner towards the Irish females on board. This latter was carried on beyond anything that I had ever witnessed; the former was practised moderately, only six or eight fights occurring during the voyage.

I expect to leave here for Erie on Monday next. There is a report current that the commissariat establishment in Camp Douglas has been burned down, and loss sustained to the amount of one million dollars. The weather is mild, with a little snow, which soon disappears; still, the people are making great preparations for sleigh-riding and other Christmas amusements, which I expect to participate in very little.

Praying the Lord to bless you continually, I am, your brother in the Gospel,

GEORGE J. MARSH.

VARIETIES.



When somebody once taunted a very shy man with his silence, the bashful one replied, "Talking is all very well when you have anything to say, but I have nothing."

To dream of a millstone around your neck is a sign of what you may expect if you get an extravagant wife. When a young lady dreams of a coffin it betokens that she should instantly discontinue lacing her stays tightly, and always go warmly and thickly shod in wet weather. To dream of fire is a sign that—if you are wise—you will see that the lights in your house are out before you go to bed. To dream that your nose is red at the tip, is an intimation that you had better leave off brandy and water.